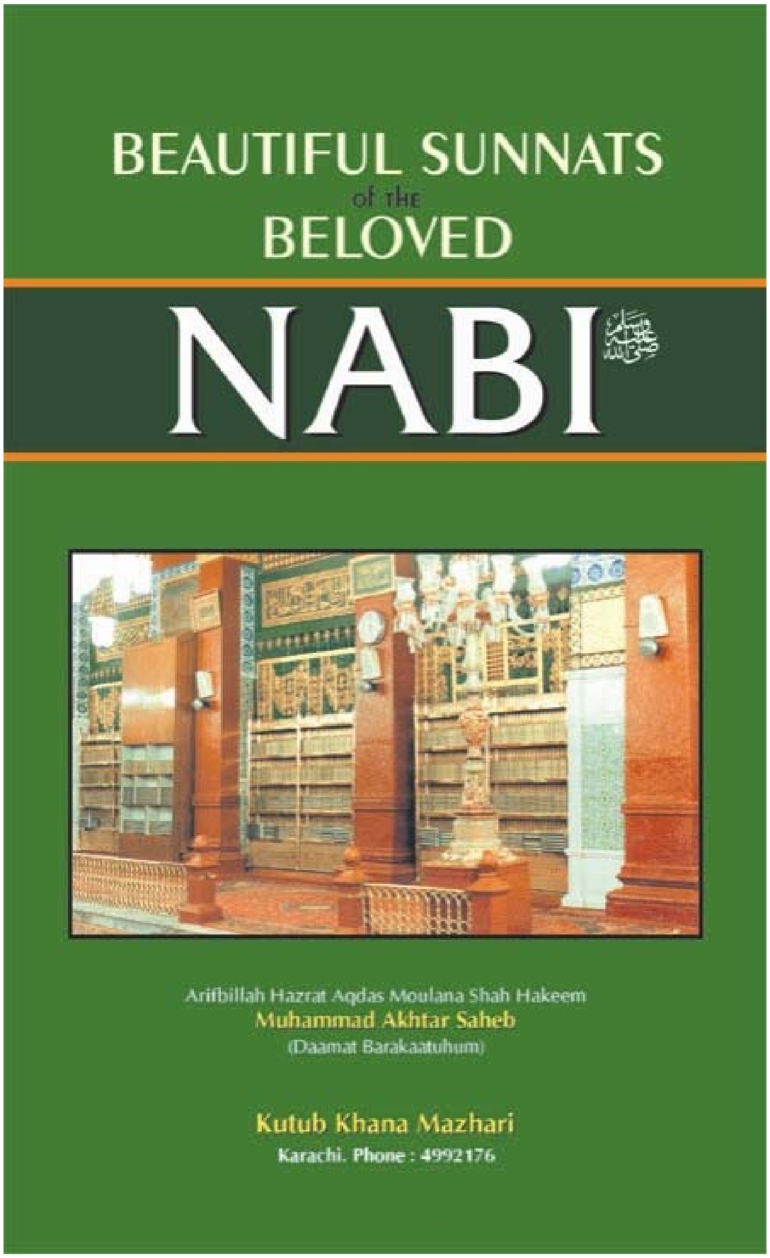


This book is a revised edition by Khanqah Imdadia Ashrafia of the previous translation of the book

"Sunnats of our beloved Nabi" (ﷺ).

پیارے نبی صلی اللہ علیہ وسلم کی پیاری سنتیں

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SUNNATS UPON AWAKENING

1. Immediately upon awakening rub the face and the eyes with both the palms in order to remove the effects of sleep. (Shamaaile Tirmidhi)
2. When the eyes open in the morning recite this dua:

   اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

   Trans: All praise is due to Allah who brought us to life after having granted us death and to Him will we be resurrected. (Bukhari, Abu Dawood, Muslim)
3. When awakening from sleep cleanse the mouth with a Miswaak. (Musnad Ahmad, Abu Dawood-pg.8)
4. The use of the Miswaak should be repeated when making Wudhu. Using the Miswaak upon awakening is a separate Sunnat . (Bazlul Majhood,"Commentary of Abu Dawood" Vol.1 pg.35)
5. When wearing one's trousers, first put on the right leg, then the left one. When putting on a kurta or shirt, first put on the right sleeve and then the left one. The same procedure should be followed when wearing a vest. When wearing a shoe, first put on the right shoe. When removing any garment or shoe, first remove the left, then the right.This is the sunnat method when removing any garment from the body (Bukhari, Tirmidhi " the chapter on clothing" and Shamaaile Tirmidhi)
6. Before immersing the hands into any utensils, wash them thrice thoroughly. (Tirmidhi - Vol. 1, pg. 13).

SUNNATS AND DUAS UPON ENTERING AND LEAVING THE TOILET

1. For the purpose of istinjah, take along water and lumps of clay. To use three lumps of clay or three stones is mustahab (preferable). If circumstances prevail, then this will be sufficient. Due to (clay lumps), difficulties are experienced in flushing the toilets. Thus, the Ulama have advised that toilet paper should be used so that the flush is not spoilt.
2. It was the practice of Rasulullah (ﷺ) to visit the toilet with his head covered and with his shoes on. (Alaikum besunnati)
3. Before entering the toilet recite this dua:

   بِسْمِ اللّٰهِ- اَللّٰهُمَّ اِنِّىْٓ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

   (Bukhari, Muslim, Tirmidhi, Ibne Majah)

   Trans: O Allah! I seek your protection from the male and female Jinns.

Note: Mullah Ali Qari (رحمۃاللہ علیہ) has written in Mirqaat that with the blessings of the recitation of this dua, a veil is cast between the person visiting the toilet and the evil Jinns. Hence they are unable to see one's private parts. He has also written that the (ب) of the word اَلْخُبُث can be read with either a dhamma (Pesh) or a Saakin (Jazm). (Mirqaat - Vol. 1, pg. 361)

4. When entering the toilet, enter with the left foot. (Alaikum besunnati quoting from Ibne Majah)
5. When removing the undergarment,it is better to lower oneself towards the ground as much as easily possible and thereafter remove the garment. (Tirmidhi, Abu Dawood)
6. When coming out from the toilet, step out with the right foot first and then recite this dua:

غُفْرَانَكَ۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنِّي الْاَذٰى وَ عَافَانِيْ

Trans: O Allah! I seek forgiveness from you. All praise is due to Allah who removed from me that which was harmful and granted me safety.

7. Before entering the toilet, remove any ring etc, upon which any Aayat or the name of Rasulullah (صلی اللہ علیہ وسلم) is visible (Nasai). If a Ta'weez is covered with a cloth and sewn, it will be permissible to enter the toilet while wearing it
8. When relieving oneself do not face the Qibla nor turn the back towards it. (Mishkaat , Tirmidhi , Ibne Majah)
9. When relieving oneself, do not speak except out of absolute necessity. Also, do not engage in any Zikr whilst in the toilet. (Mishkaat, Abu Dawood - pg. 3)
10. Be extremely careful and ensure that droplets of urine and stool do not splash upon one as most of the punishment of the grave is due to not protecting oneself from urine splashes. (Bukhari, Ibne Maajah)
11. Do not touch the private parts with the right hand during istinjaa. Use the left hand for this purpose. (Bukhari, Abu Dawood)
12. Where a toilet is not available, relieve oneself behind some barrier so that one is not exposed to others. (Abu Dawood, Ibne Majah)
13. Search for soft ground (when relieving oneself in the open) so that the urine does not splash but is rather absorbed into the ground. (Tirmidhi, Abu Dawood)
14. Sit and urinate. Do not urinate while standing.(Tirmidhi)
15. After urinating, if one needs to dry himself he should do so behind some barrier (i.e. wall etc.) (Bihishti Gohar)
16. Perform Wudhu according to the Sunnat at home.

17. Perform the Sunnats at home before going to the Masjid. If there is no time for this, the same could be performed in the Masjid.
18. Note: In today's times, due to Sunnats being neglected, it is preferable to perform them in the Masjid.(Kamaalate Ashrafiya)

DUA WHEN LEAVING THE HOME

1. When leaving home for the Masjid or for any other place, recite this Dua: (Tirmidhi, Abu Dawood, Ibne Maajah)

   بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

   Trans: I emerge with the name of Allah. I have placed my trust in Allah. The strength to abstain from sins and to carry out righteous deeds, is only from Allah (Shami , Vol.1 pg. 85)
2. Proceed with dignity. Do not run. (This pertains to going to the Masjid only). (Ibne Majah)

DUA WHEN ENTERING THE HOME

1. When returning home, upon entering, first greet those in the home with Salaam. Thereafter recite this Dua:

   اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ
   وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

   (Abu Dawood)

   Trans: O Allah, I ask of you a good entering and a noble leaving. With the name of Allah have we entered and with the name of Allah do we leave and upon Allah have we placed our trust.

SUNNATS UPON ENTERING THE MASJID

1. To enter with the right foot. (Bukhari-Chapter on Salaah pg.61)
2. To recite بِسْمِ اللّٰهِ (Ibne Majah pg. 56)
3. To recite Durood Sharief e.g.

   اَلصَّلٰوةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

   (Ibne Majah, Faydhul Qadeer Vol. 1, pg. 336)

4. To recite the dua eg

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

(Ibne Majah) Trans: "O Allah, open the doors of your mercy for me"

5. Make intention for I'tikaaf. (Shami- Vol.2, pg. 442)

SUNNATS OF LEAVING THE MASJID

1. To leave the Masjid with the left foot. (Bukhari-Chapter on Salaah pg.61)
2. To recite بِسْمِ اللّٰهِ (Ibne Majah pg. 56)
3. To recite Durood Sharief eg.

اَلصَّلٰوةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

(Ibne Majah, Faydhul Qadeer)

4. To recite the Dua. eg:

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ مِنْ فَضْلِكَ

(Ibne Majah) Trans: "O Allah, I ask you for your grace"

SUNNATS OF MISWAAK

1. It is sunnat to use the Miswaak at the time of every Wudhu. (Abu Dawood, Vol. 1, pg 8 (at. Targheeb wat Tarheeb)
2. The sunnat method of holding the Miswaak according to what Hazrat Abdullah Ibne Mas'ood (رضی اللہ عنہ) has narrated is as follows:

   Place the small finger of the right hand below the Miswaak. Place the thumb below the head of the Miswaak. The remaining three fingers will be placed above. (Shami- Vol. 1, pg 85)

SUNNATS OF WUDHU

1. There are eighteen sunnats in Wudhu. By fulfilling these sunnats, one's Wudhu will be perfected.
2. Make the intention of Wudhu eg." I am performing Wudhu to make Salaah permissible". (Nisai-Chapter regarding intention in Wudhu, pg.12)
3. Recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

   In some narrations the following words have also been narrated which could be recited.

بِسْمِ اللّٰهِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ

(Maraaqi Ma’a Tahtaawe, pg, 37)

and in some narrations بِسۡمِ اللّٰهِ وَالۡحَمۡدُ لِلّٰهِ is also mentioned. (Majma’uz Zawaa’id)

It is sunnat to recite the following Dua whilst performing Wudhu.

اَللّٰهُمَّ اغۡفِرۡلِیۡ ذَنۡبِیۡ وَوَسِّعۡ لِیۡ فِیۡ دَارِیۡ
وَبَارِكۡ لِیۡ فِیۡ رِزۡقِیۡ

(Amalul youm wal lailah of Nasai)

4. Wash both hands upto the wrists.. (Abu Dawood, Vol.1, pg.15 Mun Abi AlQamah)
5. Clean the teeth with Miswaak. If one does not have a Miswaak, rub the teeth with the fingers (Maraqiyul Falah, pg. 37-38)
6. Gargle the mouth thrice.(Abu Dawood, Vol.1, pg.14)
7. Put water into the nostrils and clean the nostrils by blowing thrice. (Abu Dawood, Vol.1, pg.14-15)
8. If one is not fasting, gargle and put water into the nostrils thoroughly (Abu Dawood, pg.19, Maraqiyul Falah, pg. 39)
9. Wash each limb thrice. (Bukhari-Vol.1, pg.27)
10. Make Khilaal of the beard. (To pass wet fingers through the beard) when washing the face
    Note: The Sunnat method of making Khilaal of the beard is that after washing the face thrice, take water in the palm, bring it into the chin and rub outwards from the palate, passing the fingers through the beard and say

    هٰكَذَا اَمَرَنِیۡ رَبِّیۡ (Shami-Vol.1, pg.87)
11. When washing the hands and feet, make Khilaal of the fingers and toes (Abu Dawood, Vol. 1, pg 19)
12. Make Masah of the entire head once. (Si’aayah- Vol.1 pg. 132, Shami Vol.1)
13. Together with Masah of the head, make Masah of the ears. (Nasai-Vol.1 pg.16, Shami - Vol.1 pg.89)
14. Rub the limbs when washing them.(Maraaqi- pg.40)
15. Make wudhu in quick succession.(Maraaqi- pg.40)
16. Make wudhu in sequence (Hidaayah- Vol.1)
17. Commence from the right side. (Bukhari- Chapter of beginning on the right in Wudhu, pg.28)
18. Commence Masah of the head from the front (Bukhari- Vol.1, pg. 31. narrated from Abdullah Ibne Zaid)

19. Make Masah of the nape. Do not make Masah of the throat. This is a Bid'at (innovation). (Maraaqi- pg.41)
20. After wudhu recite the Shahaadah:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ

And then recite this dua:

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ

(Tirmidhi- Vol. 1, pg 18)

Trans: O Allah, include me amongst those who repent excessively and amongst those who purify themselves.

Note: Regarding the above Dua Mullah Ali Qaari رحمۃاللہعلیہ has written in Mirqaat, commentary of Mishkaat, that while Wudhu purifies one externally, this dua is a supplication for internal purity. It is as though one is supplicating that, "O Allah, we have cleansed ourselves externally, which was within our power. O Allah, you now purify us internally as well, through your mercy.

FARAAIDH (COMPULSORY ACTS) OF WUDHU

The above mentioned procedure was the Sunnat method. Certain acts are compulsory in Wudhu. If even one is left out or has some deficiency, then Wudhu will not be complete. In Wudhu, there are only four Faraaidh (compulsory acts).

1. To wash the entire face once
2. To wash both hands including the elbows once
3. To make Masah of a quarter of the head once.
4. To wash both feet once upto and including the ankles.

By doing so much, the Wudhu will be completed. However, by performing Wudhu according to the Sunnat method, one's Wudhu will be perfected and more reward will be attained.

SUNNAT METHOD OF GHUSL

First wash both hands upto the wrists.Thereafter wash off any impurity that may be on the body of both the front and back private parts (whether there is a need for this or not). Now perform Wudhu according to the Sunnat manner. If one is taking a bath in such a place where the water does not flow away but instead gathers at the feet, then do not wash the feet there. After the

Wudhu, pour water over the head thrice (sufficient water should be poured so that the entire body is completely drenched). Rub the body with the hands so that no part remains dry. If even a hair span is left dry, the ghusl will be incomplete. In short, ensure that water passes over the entire body. Thereafter, move away from this place to a pure spot to wash one's feet. If, however, the feet had been washed at the time of Wudhu, then there is no need to repeat. (Behishti Zewar, Shami- Vol. 1, pg. 157– 159)

Note: The act of wiping oneself with a towel after ghusl is also recorded in the Hadith. Likewise not to wipe oneself but to allow the water to dry up on its own is also recorded in the Hadith. Hence, whichever of the two methods are adopted, make the intention of fulfilling the Sunnat. (Nasai-Vol.1, pg. 31, Tirmidhi-Vol.1, pg.18, Shami- Vol.1, pg. 99)

FARAAIDH OF GHUSL

The above mentioned method is the sunnat procedure for ghusl. In ghusl, some acts are compulsory without which one's ghusl will not be correct and one will remain impure. Thus it is necessary to have the knowledge of what is compulsory in ghusl. Only three acts are compulsory in ghusl.

1. To gargle one's mouth (in such a method that water reaches the entire mouth.)
2. To place water in the nose (upto the soft portion)
3. To make water reach the entire body.

SUNNATS OF AZAAN AND IQAAMAH

1. It is Sunnat to face the Qibla while saying the Azaan and Iqaamah. (Maraaqiul Falaah- pg. 106, I'laaus-sunan-Vol.2, pg.126)
2. It is Sunnat to say the Azaan with pauses after each phrase while the Sunnat method of Iqaamah is to say it quickly. (Tirmidhi- Vol.1, pg.285)
3. During the Azaan it is Sunnat to turn the face to the right when saying:

   حَيَّ عَلَى الصَّلٰوةِ and towards the left when saying حَيَّ عَلَى الْفَلَاحِ However, the chest and the feet should remain towards the direction of the Qibla. (Maraaqi-pg.106, Shami-Vol.1, pg. 285)
4. It is Sunnat to repeat the words of the Azaan after the Muazzin (in reply to the Azaan). When the Muazzin call out

   حَيَّ عَلَى الصَّلٰوةِ and حَيَّ عَلَى الْفَلَاحِ

   reply with:

لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(Bukhari, Muslim)

5. In the Azaan of Fajar when the Muazzin calls out:

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

reply with: صَدَقْتَ وَبَرَرْتَ (Maraaqiul Falaah- pg. 110)

6. The reply will be given to the Iqaamah in the same way as it is given for Azaan. However, in reply to

قَدْ قَامَتِ الصَّلٰوةُ one should say: اَقَامَهَا اللّٰهُ وَاَدَامَهَا (Abu Dawood)

7. After the Azaan it is Sunnat to recite Durood Sharief (Muslim - Vol.1 pg.166)

8. Thereafter recite this Dua which is narrated in the chapter of Azaan in Bukhari Sharief.

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًامَّحْمُوْدَ نِ الَّذِىْ وَعَدْتَّهٗ اِنَّكَ لَاتُخْلِفُ الْمِيْعَادَ

Trans: O’ Allah the Lord of this perfect call and the Lord of the prayer which is about to be performed, grant Muhammad (صلى الله عليه وسلم) the intercession and the virtue and grant him the praised position (Al-maqaamul Mahmood) which you have promised him. Verily you do not contradict your promise.

The words اِنَّكَ لَاتُخْلِفُ الْمِيْعَادَ are not narrated in Bukhari Sharif. Imam Baihaqi has narrated it in Sunan-e-Kubra. (Hisn-e-Haseen with commentary Fadhle Mubeen)

Note: To add the words وَالدَّرَجَةَ الرَّفِيْعَةَ or to add يَا اَرْحَمَ الرَّاحِمِيْنَ at the end is not established from any narration. (Hence it should not be added on in the Dua after azaan). Mullah Ali Qari (رحمة الله عليه) writes in Mirqaat-Vol.2, pg. 163.

وَاَمَّازِيَادَةُ " وَالدَّرَجَةَ الرَّفِيْعَةَ " اَلْمُشْتَهِرَةُ عَلَى الْاَلْسِنَةِ فَقَالَ السَّخَاوِىْ لَمْ اَرَهٗ فِى شَيْءٍ مِّنَ الرِّوَايَاتِ۔

Note: By reciting this Dua one will be blessed with a good death and one will receive the intercession of Rasulullah (ﷺ). (Mirqaat)

FIFTY-ONE SUNNATS OF SALAAH

ELEVEN SUNNATS OF QIYAAM

1. At the time of saying Takbeer-e- Tahreema (i.e. Allahu Akbar) the back must be upright. The head should not be bent downwards. (Tahtaawi pg.143)
2. The feet should be placed four fingers apart (Tahtaawi pg.143).The toes should be facing towards the Qibla (Shami).
   Note: Certain Fuqaha (Jurists) have mentioned that keeping the feet at a distance of four fingers is Mustahab. However, in fiqh (Jurisprudence), the word Mustahab is used for Sunnat and vice versa. (Vol.1, pg. 612)
3. The Muqtadees (followers) should raise their hands to say Takbeer-e- Tahreema together with the Imaam.(Tahtaawi pg.140)
   Note: If the Muqtadee's Takbeer-e- Tahreema ends before the Imaam his following will not be correct. (Tahtaawi)
4. At the time of saying Takbeer-e- Tahreema both hands should be raised upto the ears. (Abu Dawood-Vol.1, pg. 105 and pg. 108 from Wa'ill)
5. The palm of the hands should be facing the Qibla at the time of Takbeer (Tahtaawi pg.143, Shami-Vol.1, pg.356)
6. The fingers should be in their natural position at the time of Takbeer i.e. neither spread out nor tightly closed.(Tahtaawi- pg.152, Shami-Vol.1, pg.356)
7. When folding the hands, the palm of the right hand should be placed on the back of the left palm. (Tahtaawi)
8. The small finger and the thumb of the right hand should form a circle around the wrist of the left hand. (Tahtaawi- pg. 141)
9. The middle three fingers should be placed flat over the forearm. (Tahtaawi- pg. 141)
10. One should position the hands below the navel. (Tahtaawi- pg.140, and Shami-Vol.1, pg.359)
11. It is Sunnat to recite the Thana. (I'laalsunnan- Vol.2, pg. 174 – 177)

SEVEN SUNNATS OF QIRAAT

1. To recite Ta'awwuz i.e. اَعُوْذُ بِاللّٰهِ (Tahtaawi- pg.141)

2. To recite Tasmia at the beginning of each Rakaat بِسْمِ اللهِ i.e. (Ibid)
3. To say Aameen softly. (Tahtaawi- pg.142)
4. In Fajr and Zuhr Salaah , one should recite Tiwaale-mufassal i.e. any Surah from Surah Hujuraat (26th Para)to Surah Burooj (30th Para) In Asr and Esha one should recite from Ausaate Mufassal i.e. any Surah from Surah Burooj (30th Para) to Surah Lam-yakun لَمْ يَكُنْ. In Maghrib one should recite Qisaare Mufassal i.e. any Surah from Surah Lam-yakun لَمْ يَكُنْ to Surah Naas (30th Para). (Tahtaawee- pg.143–144).
5. To lengthen the first Rakaat of Fajr Salaah. (Tahtaawee- pg.144)
6. Thanaa, Ta'awwuz, Tasmia and Aameen should be recited softly. (Maraaqi-pg.142)
7. Only Surah Faatiha should be recited in the third and fourth Rakaats of the Fardh Salaah.(Tahtaawee- pg.147)

EIGHT SUNNATS OF RUKU

1. To say the Takbeer of Ruku. (Tahtaawee- pg.144)
2. To grasp the knees with the hands. (Tahtaawee- pg.145)
3. Whilst grasping the knees the fingers should be spread apart. (Ibid)
4. To keep the back straight. (Shami-Vol.1, pg. 365)
5. To keep (the calf of the legs) straight i.e the section from the ankles to the knee. (Shami-Vol.1, pg. 365)
6. To keep the head and the lower back in a straight line. (Shami-Vol.1, pg. 365)
7. To read سُبْحَانَ رَبِّیَ الْعَظِيْمِ thrice in Ruku. (Tahtaawee- pg.144)
8. Whilst getting up from Ruku, the Imam should say سَمِعَ اللهُ لِمَنْ حَمِدَهٗ in a loud voice, whilst the followers should say رَبَّنَا لَكَ الْحَمْدُ. If one is performing Salaah alone, one should recite both (softly). One should stand and pause with ease after the Ruku before going into Sajdah. (Shami-Vol.1, pg. 327)

TWELVE SUNNATS OF SAJDAH

1. To say the Takbeer while going into Sajdah. (Shami-Vol.1, pg. 352)
2. To place both knees on the ground first. (Shami-Vol.1, pg. 398 and Tahtaawee- pg.145)
3. Thereafter to place both the hands on the ground.(Shami-Vol.1 and Tahtaawee- pg.145)
4. To place the nose on the ground. (Shami-Vol.1 and Tahtaawee- pg.145)

5. Lastly to place the forehead on the ground. (Shami-Vol.1 and Tahtaawee- pg.145)
6. The head should be placed between the two hands on the ground. (Ibid)
7. To keep a gap between the stomach (abdomen) and the thighs. The arms should not touch the sides of the body. (Tahtaawee- pg.146)
8. The elbows should be kept off the ground (i.e. raised). (Tahtaawee- pg.146)
9. To recite سُبْحَانَ رَبِّيَ الْاَعْلٰى at least thrice whilst in Sajdah.
10. To recite Takbeer whilst getting up from Sajdah. (Shami-Vol.1, pg. 352)
11. When getting up from Sajdah, first the forehead, then the nose, then the hands and lastly the knees should be raised. (Shami-Vol.1, pg. 368 and Tahtaawee pg.145)
12. One should pause and sit with ease between the two Sajdahs. (Tahtaawee pg.146)

THIRTEEN SUNNATS OF QA’ DAH

1. To keep the right foot upright whilst sitting in Qa’dah and to place the left foot flat on the ground. (Tahtaawee pg.146)
2. To place both hands on the thighs.(Ibid)
3. To raise the index finger in Tashahhud whilst reciting اَشْهَدُ اَنْ لَّآ اِلٰهَ and to lower it when saying اِلَّا اللّٰهُ (Tahtaawee pg.146 and 147)
4. To recite Durood Sharief in the final Qa’dah. (Tahtaawee pg. 147)
5. After Durood Sharief recite a Dua which is similar to those which appear in the Qur’an or Hadith. (Tahtaawee pg. 148)
6. To say Salaam on both sides upon completion of Salaah. (Tahtaawee pg. 149)
7. To begin Salaam from the right side. (Ibid)
8. The Imaam whilst saying Salaam should make Niyyat (intetion) for the Muqtadees (followers), angels and the pious Jinns. (Ibid)
9. The Muqtadee whilst saying Salaam, should make Niyyat for the Imaam, angels, pious Jinns and all the followers on his right and left side.(Tahtaawee pg. 150)
10. The Munfarid (a person performing his Salaah on his own) should make Niyyat for the angels only. (Ibid)
11. The Muqtadee should say Salaam simultaneously with the Imaam. (Ibid)
12. The second Salaam should be said in a lower tone than the first Salaam.(Tahtaawee)
13. The Masbooq (a person who has joined the Imaam late) should wait for the Imaam to end his Salaat before getting up to complete his missed Rakaats. (Tahtaawee)

FARAAIDH (Compulsory Acts) OF SALAAT

1. Takbeer-e-Tahreema. (To say, "Allahu Akbar", translator)
2. Qiyaam (To stand).
3. Qiraat (To recite any verse or Surah of the Qur'aan-e-Kareem.)
4. To make Ruku.
5. To make two Sajdahs.
6. To sit for the duration of At-tahiyat in the final sitting. (Qa'eda akherah)

If any one of the above mentioned are left out, the Salaat will not take place. It will have to be repeated.

Note: The Waajibaat and Mufsidaate-Salaat etc. should be learnt from Behishti Zewar or Aa'ina-e-Namaaz written by Mufti Sa'eed Ahmad Saheb(رحمۃاللہعلیہ), the Mufti-e-A'zam (grand Mufti) of Mazaahirul-uloom.

DIFFERENCES IN THE SALAAT OF FEMALES

1. When saying Takbeer-e-Tahreema females should raise both their hands up to the shoulders without removing them from under the Burqa.(a kind of shawl or veil covering the whole body from head to foot- translator) (Tahtaawee- pg.141)
2. Thereafter they should tie their hands on the chest in such a manner that the palm of the right hand is placed on the back of the left hand. She should not grip her wrist with her thumb and small finger like men. (Tahtaawee- pg.141)
3. Bend slightly in Ruku, and place the fingers of both hands joined together on the knees. Do not spread them. Keep the arms close to the side of the body. Join the ankles of both feet. (Tahtaawee- pg.141, Behishti Zewar Vol.2 pg.16)
4. The feet should not be kept erect in Sajdah but should be placed horizontally on the floor pointing to the right. Crouch and draw the body in, as much as possible when making Sajdah , so much so that the thighs touch the stomach and the forearms are joined to the sides of the body and the elbows are spread flat on the ground.(Behishti Zewar Vol.2 pg.17)
5. When sitting in Qa'dah the feet should be spread out horizontally on the ground on the right side. Both the hands should be kept closed. (Tahtaawee- pg.146 and Shami-Vol.1 pg. 373)

ETIQUETTES OF SALAAH
(MALES AND FEMALES)

The gaze should be fixed on the place of Sajdah during Qiyaam, on the feet during Ruku, on the nose during Sajdah , on the lap during Qa'dah and on the shoulders during Salaam. When one

has an urge to yawn during Salaah, he should stifle it as much as possible. When one has an urge to cough during Salaah one should try as much as possible to suppress it.

(Extracted from A'ina-e-Namaz written by Mufti Sa'eed Ahmad Saheb, (رحمۃاللہ علیہ) the Mufti-e-A'zam (grand Mufti) of Mazaahirul-uloom.

1. After every Fardh Salaah recite one of the following Duas. After Salaam it is sunnah to recite اَسْتَغْفِرُاللهَ thrice. Thereafter recite;

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَاذَاالْجَلَالِ وَالْاِكْرَامِ

(Hisne Haseen , FathulQadeer- Vol. 1, pg.439)

Trans: O Allah, You are the possessor of peace, peace can only be attained from You. You are full of blessings, O The powerful, The Most Kind.

Note: With regard to the words:

اِلَيْكَ يَرْجِعُ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
وَاَدْخِلْنَادَارَكَ دَارَالسَّلَامِ فَلَااَصْلَ لَهُ الخ

Mulla Ali Qari (رحمۃاللہ علیہ) writes in Mirqaat [Vol. 2, pg.358] that there is no substantiation for these words in the ahaadith, they are merely an addition by some story-tellers.

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
2. وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(Hisne Haseen)

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُ بِكَ
مِنْ اَنْ اُرَدَّاِلٰٓى اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ
3. فِتْنَةِ الدُّنْيَا وَاَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

Trans: O Allah, I seek your protection from cowardice, from becoming senile, from the trials of this world and from the punishment of the grave.

SUNNATS OF JUMU 'AH

1. To take a bath. (Bukhari , Tirmidhi , Ibne Majah)

2. To wear nice and clean clothes. (Abu Dawood, Chapter of Ghusal on the day of Jumu’ah)
3. To proceed early to the Masjid.(Tirmidhi ,Ibne Majah)
4. To go to the Masjid on foot. (Ibne Majah)
5. To try to sit as close as possible to the Imaam. (Ibne Majah , Tirmidhi)
6. If the Saffs (rows) are already filled, one should not jump over the shoulders of the musallies in order to get to the front.(Abu Dawood)
7. One should not do any futile action eg. one should not fiddle with one’s clothes or fingers. (Ibne Majah)
8. To listen to the Khutba attentively. (Tirmidhi ,Ibne Majah)
9. The person who recites Surah Kahaf on Friday will be bestowed with a Noor(Spiritual light) from under the Arsh (The Throne of Allah Ta’ala) which will extend from the earth till the sky and will benefit him in the darkness of the Day of Qiyaamah. All his (minor) sins which he had committed from the previous Jumu’ah up to this Jumu’ah will be forgiven. (Behishti Zewar)
10. Rasulullah (صلى الله عليه وسلم) is reported to have said, “Recite Durood upon me in abundance on the day of Jumua’h since they are presented to me.” (Ibne Majah)
11. On the day of Jumua’h it is Sunnat to apply oil to the hair and to use itr or any other sweet smelling fragrance. (Bukhari)

SOME SUNNATS OF EATING

1. Spread out a cloth on the floor (to lay the food on.) (Bukhari)
2. Wash both hands upto the wrists. (Tirmidhi)
3. Recite بِسْمِ اللهِ aloud. (Bukhari, Muslim- Shami, Vol.5)
4. Eat with the right hand. (Bukhari, Muslim)
5. The one who is most pious or senior from those eating should be made to commence eating first. (Muslim- Vol.2 pg. 171)
6. If only one type of food is in the utensil, eat from the side in front of you. (Bukhari, Muslim)
7. If a morsel falls, pick it up, clean it and eat it. (Muslim)
8. Do not lean and eat. (Bukhari, Abu Dawood)
9. Do not find fault with the food.(Bukhari, Muslim)
10. Remove the shoes while eating. (Mishkaat)
11. When eating, sit either with both knees raised and the posterior on the ground or by raising one knee and keeping the other on the ground. A third posture is to sit with both knees on the ground (as in the position of Qa’dah) and lean forward to eat. (Mirqaat- commentary of Mishkaat)

12. Clean the plate and other eating utensils thoroughly after eating. The utensils will then make dua for one's forgiveness. (Ibne Majah)
13. To lick the fingers after eating. (Muslim)
14. Recite this dua after eating.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِیْنَ

(Tirmidhi, Abu Dawood, Ibne Majah)

Trans: All praise is due to Allah who has granted us food and drink and has made us Muslims.

15. First remove the cloth, then get up. (Ibne Majah)
16. Recite this dua while picking up the cloth.

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

(Bukhari)

Trans: All praise is due to Allah, such praise which is pure, full of blessings. O our Sustainer, we are not clearing away this food due to regarding it as sufficient (that we do not require anything more from you), nor in the manner of abandoning it, nor do we regard ourselves as not being in need of it.

17. Wash both hands. (Tirmidhi , Abu Dawood)
18. Gargle the mouth. (Bukhari)
19. If you forget to recite بِسْمِ اللّٰهِ at the beginning, recite بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ (Tirmidhi , Abu Dawood)
20. When invited to partake of meals by someone, make this Dua for the host:

اَللّٰهُمَّ اَطْعِمْ مَّنْ اَطْعَمَنِیْ وَاسْقِ مَنْ سَقَانِیْ (Muslim)

Trans: O Allah feed the one who fed me and grant him drink who gave me to drink.

21. It is Sunnat to partake of some vinegar. That house in which vinegar is found will not be regarded as empty of gravy. (Ibne Majah)
22. If a person uses only wheat (to make his bread), he should also add a little barley so as to get the Thawaab (reward) of acting on a Sunnat.
23. To eat meat is Sunnat. It is reported in a Hadith that the most superior food of this world and the hereafter is meat. (Jaamia Sageer - Vol.2, pg. 34)

24. To accept the invitation of one's fellow Muslim is a Sunnat. (Abu Dawood) However if (the major portion of) his income is from interest, bribery or any other haraam source, then his invitation should not be accepted.
25. It is Sunnat to give food to the family of the deceased. (Ibne Majah)

SUNNATS WHEN DRINKING WATER

1. Drink with the right hand since Shaytaan drinks with the left hand. (Muslim)
2. Sit and drink. It is forbidden to drink while standing. (Muslim)
3. Recite بِسْمِ اللّٰهِ before drinking and اَلْحَمْدُ لِلّٰهِ after drinking. (Tirmidhi)
4. Drink in three breaths (sips). After each sip, separate the utensil from the mouth. (Muslim, Tirmidhi)
5. Do not drink from that side of the utensil which is chipped. (Abu Dawood)
6. Do not drink directly from the chipped, the spout of a jug or from any such utensil from which the water gushes out very quickly (causing one to choke) or from such a utensil in which there is a possibility that a snake or scorpion etc. may have crept in. (Bukhari, Muslim)
7. To recite this Dua, after drinking water (not other drinkables) is also Sunnat.

   اَلْحَمْدُ لِلّٰهِ الَّذِىْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهٖ
   وَلَمْ يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا

   (Roohul Ma'ani, pg.149, 27th Para)

   Trans: All praise is due to Allah, Who of His Mercy has granted us sweet and pleasant water to drink and did not make it bitter and salty due to our Sins.
8. After drinking water, if the utensil is to be passed on to others, pass it to the one on the right who in turn will pass it to the one on his right, and this procedure will continue till the end. (Bukhari , Muslim) The same sequence should be observed when passing around tea or anything else.
9. Recite this Dua after drinking milk.

   اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ (Abu Dawood, Tirmidhi)

   Trans: O Allah grants us barakah (blessings) in it and grant us more of it.
10. The one serving should drink last. (Tirmidhi)

SUNNATS PERTAINING TO CLOTHING

1. Rasulullah (ﷺ) loved white clothing. (Tirmidhi , Ibne Majah)
2. When putting on any garment, put on the right sleeve or leg first, then the left. (Tirmidhi- Chapter on clothing)
3. Keep the trouser, kurta, lungi, ect. above the ankles. Allah Ta'ala becomes displeased with a person who allows any garment to hang lower than the ankles. Rasulullah (ﷺ) has said that Allah Ta'ala will not look with mercy at that person who allows his garment to hang lower than his ankles. (Bukhari , Muslim)
4. When wearing new clothes, recite this Dua.

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا الثَّوْبَ
وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ (Abu Dawood)

Trans: All praise is due to Allah who gave me this cloth to wear and granted me this without my exerting any effort or strength.

5. It is Sunnat to have a Topi (cap) under the turban (Mirqaat- Vol. 8, pg.250)
6. Rasulullah (ﷺ) used to like wearing the kurta. (Tirmidhi, Abu Dawood)
7. It is Sunnat to tie a black turban. It is also Sunnat to leave a tail at the back. (Nasai)
8. It is Sunnat to wear a Topi (Mirqaat- Vol. 8, pg.246)
9. When removing any kurta, first remove the left sleeve of the kurta. In the same manner, when removing the trousers, first remove the left leg.
10. First put on the right shoe, then the left. (Abu Dawood, Bukhari, Muslim)
11. When removing the shoes, first remove the left then the right. (Bukhari, Muslim, Abu Dawood)

SUNNATS OF THE HAIR

1. The length of the hair of Rasulullah (ﷺ)reached up to the middle of the ear. According to another narration the hair reached up to the ear and yet, in another narration it is mentioned that it reached up to the ear-lobes. There are also narrations where it is mentioned that the hair was close to the ear-lobes. (Shamaile Tirmidhi)
2. To keep all the hair upto the ear-lobes or a little lower is Sunnat. Similarly to shave all the hair off is also Sunnat. If a person wishes to trim his hair, then it should be trimmed equally on all sides. To keep the front hair of the head long while shortening the back of it, which is known as the "English hair" (Square cut- translator), is not permissible. Similarly to shave part of the head while leaving the rest is not permissible. May Allah Ta'ala protect every Muslim from this. (Behishti Zewar- Vol. 11, pg. 115)

3. The command to grow the beard and trim the moustache has been recorded in the Hadith. (Bukhari, Muslim). To trim the beard less than the length of one fist or to shave it off is declared haraam. (Behishti Zewar- Vol. 11, pg. 115) May Allah Ta'ala protect every Muslim from this. It is Waajib (compulsory) to keep the beard one fist length, and the length of one fist is established from the Sunnat. (Bukhari- Vol. 2, pg. 875)
4. It is Sunnat to trim the moustache as finely as possible. There are severe warnings in the Ahadith for eeping very long moustaches. (Aujazul-Masalik, Vol. 14)
5. The hair below the navel, armpits, the moustaches,as well as the nails should be cut and kept clean. It is sinful to allow 40 days to pass without doing so. (Behishti Zewar- Vol. 11, pg. 116)
6. To wash the hair, oil it and comb it is Sunnat, but a few days should be skipped in-between, if there is no necessity. (Mishkaat, Bazlul Majhood, commentary of Abu Dawood)
7. When combing the hair start from the right hand side. (Bukhari- pg. 61)
8. When combing one's hair or whenever the need arises to look into the mirror recite the following Dua:

   اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِىْ فَحَسِّنْ خُلُقِىْ (Hisne Haseen)

   Trans: O Allah, as You have beautified by external form, so make my character beautiful as well.

SUNNATS WHEN TREATING AND VISITING THE SICK

1. It is Sunnat to take medication and undergo treatment during an illness. However, one should depend only on Allah Ta'ala for the cure.
2. It is Sunnat to treat an illness with kalunji (black seed) and honey. (Bukhari- chapter on medicine) Rasulullah (ﷺ) said that Allah has placed cure in these two things. There are many Ahadith narrated in praise of kalunji and honey.
3. During treatment one should avoid those things which aggravate the illness.
4. It is Sunnat to visit one's sick brother. Nabi (ﷺ) said:

   عُوْدُوا الْمَرِيْضَ (Bukhari) "Visit the sick".

   Hazrat Jaabir (رضی اللہ عنہ) narrates:

   مَرِضْتُ مَرَضًا فَاَتَانِى النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُنِىْ الخ

   "I became sick. Nabi (ﷺ) came to visit me". (Bukhari)
5. After visiting the sick it is Sunnat to leave quickly (Mishkaat). It should not happen that the patient or his family is inconvenienced in any way by your remaining there for a long time.

6. To console the patient in any way possible is Sunnat. For example one should say to him that Insha- Allah you will recover very quickly, Allah Ta'ala is the Most Powerful. One should not say such things which will instil fear in the sick person. (Mishkaat, pg. 137)
7. When visiting the sick one should say the following:

لَا بَأْسَ طَهُوْرٌ اِنْ شَآءَ اللّٰهُ

Trans: Do not become worried as this sickness will be a means of cleaning you from your sins, if Allah Ta'ala wishes.

Thereafter recite this seven times for his recovery:

اَسْئَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ

Trans: I ask Allah Ta'ala who is All Powerful and the Lord of the Great Throne that He grants you recovery. Rasulullah (ﷺ) has stated that by reading this dua seven times the sick person will be cured. However, if the time of his death has approached than nothing can delay that. (Mishkaat- pg. 135, Abu Dawood- Vol.2, pg. 86)

مومن جو فِدا نقشِ کفِ پائے نبی ہو ہو زیرِ قدم آج بھی عالم کا خزینہ
گر سُنّتِ نبوی کی کرے پیروی اُمّت طوفاں سے نِکل جائے گا پھر اس کا سفینہ

SUNNATS OF TRAVELLING

1. As far as possible, there should be at least two people together when undertaking any journey. Travelling alone should be avoided. However, in extreme necessity there is no harm. (Fathul-Baari-Vol- 6,pg. 53)
2. When one has placed one's foot in the stirrup of one's conveyance and is about to mount it, one should say (بِسْمِ اللّٰهِ). (Tirmidhi)
3. After settling down on the conveyance say: (اَللّٰهُ اَكْبَرُ) thrice and thereafter recite the following dua:

سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ
وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ط (Muslim , Tirmidhi)

Trans: Glory be to the one who has subjugated this for us whereas we were not able to subjugate it on our own. And we will certainly be returning to our Lord.

4. Thereafter recite the following dua:

اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِ عَنَّا بُعْدَهٗ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْاَهْلِ. اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ وَّعْثَاءِ السَّفَرِ وَكَاٰبَةِ الْمَنْظَرِ وَسُوْٓءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْاَهْلِ وَالْوَلَدِ.

(Muslim , Hisne Haseen)

Trans: O Allah make this journey easy for us and shorten the length of the journey as well. O Allah, You are our companion on this journey and the Protector of our household. O Allah, I seek Your protection from the hardship of travel, from witnessing a terrible sight and from finding an evil condition having befallen my family, wealth and children upon my return.

5. When the need arises to stop along the way, the Sunnat is to move to the side of the road. Do not camp in the middle of the road whereby the paths of others are blocked and they experience inconvenience thereby. (Muslim- Vol.2, pg.144)
6. When ascending any high place one should say اَللّٰهُ اَكْبَرُ (Bukhari- pg. 420)
7. When descending to any place, one should say سُبْحَانَ اللّٰهِ (Bukhari)
8. Note: It is mentioned in Mirqaat that this is a Sunnat of travelling. However, when one is ascending the stairs of his house or Masjid, then he should begin with his right foot and say اَللّٰهُ اَكْبَرُ even though it is only one stair. At the time of descending, begin with the left leg and recite سُبْحَانَ اللّٰهِ although it is only a small decline. There is hope that one will recieve the reward of practising on a Sunnat. Mulla Ali Qari (رحمة الله عليه) has mentioned the wisdom in saying اَللّٰهُ اَكْبَرُ at the time of ascension, that although apperently we are going higher but O Allah ! we are not high. Highness and greatness are only for you. While descending, a person says سُبْحَانَ اللّٰهِ because we are low and O Allah! You are free from lowness.
9. When the town of one's destination comes into view, then recite this dua:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

Trans: O Allah, grant us barakah (blessings) from this town. When entering the town recite this dua.

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَآ اِلٰى اَهْلِهَا وَحَبِّبْ صَالِحِى اَهْلِهَآ اِلَيْنَا

Trans: O Allah, grant us sustenance of this place. Make us beloved to the people of this place and make the pious people of this place beloved to us.

10. Rasullulah (صلى الله عليه وسلم) has mentioned that when the purpose for which one had undertaken the journey has been accomplished, one should return home immediately. It is not advisable to remain on a journey for no reason. (Bukhari-pg.421)
11. When returning after many days from a lengthy journey, and one arrives home when a great portion of the night has passed, then he should not immediately enter his home. Rather it is better to go the next morning. (Mishkaat, pg.339)
12. If the family is aware of your late arrival and is expecting you, then there is no harm in going home immediately. (Mirkaat- Vol.7,pg.338)
13. By practising these Sunnats one will recieve the benefits in this world and the Hereafter.
14. It is forbidden to take a dog along on the journey or to keep bells, since Shaytaan follows such a person and the blessings of the journey are lost.(Muslim- Vol.1, pg.202)
15. Upon returning from a journey, it is Sunnat to first go to the Masjid, perform two raakats of Salaah and thereafter enter the home. (Mishkaat)
16. When returning from a journey recite this dua:

آئِبُوْنَ تَآئِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

(Muslim,Tirmidhi)

Trans: "We are returning (home) with repentence, utmost humility and praising our Lord."

SUNNATS OF NIKAH

1. A Sunnat Nikah is that which is simple, wherein there are no formalities, nor are there any diputes pertaining to the dowry etc. (Mishkaat)
2. It is Sunnat to seek a pious and righteous person for marriage and to send a proposal to such a person.(Mishkaat-Vol.2, pg.267-narrated from Abu Hurairah)
3. To have the Nikah on Friday in a Masjid and to have Nikah in the month of Shawwaal is Sunnat and preferable. (Mirqaat- Vol.6 pg.210 and 217)
4. To announce the Nikah. (Miskaat- Vol.2, pg.272)

5. It is also Sunnat to fix the amount of Mehr (dowry) according to one's means. (Miskaat- Vol.2, pg.272)

6. On the first night when one is in seclusion with one's wife, one should take hold of the forehead and recite this dua:

اَللّٰهُمَّ اِنِّیۤ اَسْئَلُكَ خَیْرَهَا وَخَیْرَمَا جَبَلْتَهَا عَلَیْهِ
وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا جَبَلْتَهَا عَلَیْهِ

(Abu Dawood, Ibne Majah)

Trans: O Allah, I ask you for the good that is in her and the benefits of her good habits and character. I seek your protection from the harms of her evil habits and character.

7. When intending to copulate with one's wife, recite this dua: If he has children then shaytaan will not be able to overpower them and will not be able to harm them.

بِسْمِ اللّٰهِ۔اَللّٰهُمَّ جَنِّبْنَا الشَّیْطٰنَ وَجَنِّبِ الشَّیْطٰنَ
مَارَزَقْتَنَا

(Bukhari- Vol.2, pg. 776, Abu Dawood, Ibne Majah)

Trans: I commence this act in the name of Allah. O Allah, protect us from Shaytaan and keep shaytaan away from that child that you will grant us. The child that will be born after this dua has been recited will be safeguarded from the harm of shaytaan.

WALIMAH

1. After the first night, to invite one's friends, relatives, family and the poor for the Walimah is Sunnat. It is not necessary to prepare a great amount of food. A little food prepared according to one's means and feed a few relatives or friends will suffice in fulfilling the Sunnat. The worst Walimah is that Walimah where only the rich and the irreligious are invited and the poor, destitute and the pious are left out. One should avoid attending such Walimah.

شَرُّ الطَّعَامِ طَعَامُ الْوَلِیْمَةِ یُدْعٰی لَهَا الْاَغْنِیَاءُ
وَیُتْرَكُ الْفُقَرَآءُ۔

(Bukhari- Vol.2, pg. 778)

When hosting a Walimah make the intention of fulfilling the Sunnat. Invite the poor, destitute and the pious. one may invite from the rich whomsoever one wishes while ensuring that the poor are not left out. There is no reward for that Walimah which is hosted for show or to

impress people. Instead, it is feared that such a Walimah will invite the wrath and displeasure of Allah Ta'ala.

SUNNATS WHEN A CHILD IS BORN

1. To give azaan in the right ear and iqaamah in the left ear after the child is born. (Tirmidhi- chapter-- Vol.1, Alaikum Bisunnati, Abu Dawood, pg. 340)
2. To give a suitable name to the child on the seventh day. (Abu Dawood)
3. To make aqeeqah on the seventh day. (Abu Dawood) If it cannot be done on the seventh day, it should be done on the fourteenth or the 21st day.
4. The head of the baby should be shaved and silver equal to the weight of the hair should be given in charity. (Tirmidhi)
5. Saffron should be put on the head after it has been shaved. (Abu Dawood)
6. Two male goats should be slaughtered for the aqeeqah of a boy and one male goat or female goat for the aqeeqah of a girl. (Tirmidhi, Abu Dawood)
7. The meat of aqeeqah can be distributed raw or cooked. (Behishti Zewar - Vol. 3)
8. Anyone may partake of the aqeeqah animal, though they be even one's family members eg. the grand- parents. (Behishti Zewar - Vol. 3)
9. Dry dates should be given to a pious person to chew and then it should be applied in the mouth of the baby, or the baby should be made to suck it. The pious person should also be requested to make dua. (Bukhari)
10. The child should be taught how to perform Salaah and the other aspects of Deen when he reaches the age of seven years.
11. In order to inculcate the habit of Salaah, the child should be admonished if he is negligent in its performance when he reaches the age of ten years. He should be punished if the need arises. (Mishkaat- Vol.1, pg.58)

Note: Now-a-days children are being spoilt with love and affection while the parents console themselves by saying that the child will behave when he grows up. One should remember that if the foundation is not straight, the building will also be crooked. Therefore it is necessary to inculcate good character into the child from the very beginning so that one may not regret later.

SUNNATS AT THE TIME OF DEATH AND AFTER DEATH

1. When it becomes apparent that the time of death is close, then those present should face the dying person towards the qiblah.(Mustadark Haakim-Vol.1, pg.353) and they should make talqeen i.e. recite the kalima to encourage him to recite. (Tirmidhi- Chapter of Janaaiz)

2. When the time of death has approached, the dying person should recite this dua:

اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَالْحِقْنِيْ بِالرَّفِيْقِ الْاَعْلٰى

(Bukhari, Muslim, Tirmidhi)

Trans: O Allah, forgive me, and have mercy on me and join me with the companions who are in the highest stage.

3. When there are indications that the soul is departing, recite this dua:

اَللّٰهُمَّ اَعِنِّيْ عَلٰى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ (Tirmidhi)

Trans: O Allah, assist me through the difficulties of death.

4. When death has occurred then those having any connection with the deceased should recite:

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ ط اَللّٰهُمَّ اْجِرْنِيْ
فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا

Trans: Verily to Allah we belong and to Him shall we return. O Allah, reward me in my difficulty and grant me some thing better in exchange.

5. After the person has passed away, the deceased's eyes should be closed.

6. Any person carrying the deceased to place him on a surface or any person carrying the janaazah should say بِسْمِ اللّٰهِ (Ibne Abi Shaybah)

7. It is Sunnat to hasten in the burial.(Sunan Abu Dawood)

8. When placing the deceased into the qabar, recite this dua:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

(Mishkaat-Vol.1,pg.148 quoting from Tirmidhi and Ibne Majah)

9. The deceased should be placed on his right side in such a manner that his entire chest is facing the Ka'ba and his back should be against the wall of the grave. Now-a-days, only the face is turned to the qiblah and the deceased is made to lie on his back, resulting in the chest facing the sky. This is completely contradictory to the Sunnat method. (Tahtaawee- pg. 334)

10. To feed the family of the deceased is Sunnat. It is not permissible for all the town people and family members to partake of this food for name and fame whatever is available, should be given.(Tirmidhi-Ibne Majah)

11. After the burial, Rasulullah (ﷺ) would instruct his companions to make istighfar for their brother and to make dua that Allah Ta'ala keeps him steadfast at the time of questioning by Munkar and Nakeer.(Abu Dawood, Mustadrake, Haakim)
    Note: After burial, to face the qiblah and make dua is Sunnat. However, to make dua after janaaza salaat, as is the custom today is not permissible.
    (Mirqaat-Vol.4, pg.64, Bahrur Raiq-Vol.2, pg.183)

SUNNATS BEFORE SLEEPING

1. It is substantiated from hadith that Rasulullah (ﷺ) rested at sometime or the other on the following.
    a. A mat made from palm leaves.
    b. A chatai (straw mat)
    c. A mat made from cloth
    d. On the ground
    e. On a wooden bed
    f. On a bed
    g. On skin and hide
    (Zaadul Ma'ad)
2. It is Sunnat to sleep in the state of wudhu.(Abu Dawood)
3. Before climbing into bed, dust the bed thrice with the corner of your clothes. (Bukhari, Muslim, Abu Dawood, Tirmidhi, Ibne Majah)
4. Before sleeping say بِسْمِ اللهِ and do the following:
5. Close the door
6. Put out the lamp.*
7. Fasten the mouth of the lather water bag.
8. Cover the utensils. **
9. If one cannot find any thing with which to cover the utensil then one should place a stick across the top of the utensil. (Muslim-Vol.2, pg..170)
10. It is forbidden to engage in story-telling after Esha. It is better to sleep immediately after salaah. It is permissible to remain awake for listening to lectures and advices and to earn one's livelihood.
11. When going to sleep it is Sunnat to apply Surmah thrice in each eye for both males and females. (Shamaa'ile Tirmidhi)

12. Before sleeping recite some verses and some surahs of Qura'an Sharief, eg. Alhamadu, Aayatul Kursi, Surah Mulk (tabaarakallazee), the four Quls and Durood Sharief. If one is unable to recite so much then at least recite a few surahs as this is the foundation for salvation in this world and hereafter.

13. Before sleeping, recite Tasbeeh Faatima punctually i.e. 33-times سُبْحَانَ اللّٰه 33-times

    اَلْحَمْدُ لِلّٰهِ and 34-times اَللّٰهُ اَكْبَر

    (Bukhari, Muslim, Abu Dawood, Tirmidhi)

14. Sleeping on the right hand side and facing qiblah is Sunnat. (Shamaa'ile Tirmidhi, Abu Dawood-Vol.2, pg.332). To sleep with one's chest facing the floor and back facing the sky is forbidden. (Tirmidhi-Vol.2, pg.105, Abu Dawood-Vol.2, pg.331)

15. After lying down recite this dua:

    بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ وَبِكَ اَرْفَعُهٗ اِنْ اَمْسَكْتَ
    نَفْسِيْ فَاغْفِرْ لَهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ
    عِبَادَكَ الصَّالِحِيْنَ

    (Bukhari-Vol.2, pg.935, Muslim-Vol.2, pg.349,Tirmidhi-Vol.2, pg.177)

16. Thereafter recite this dua:

    اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى (Bukhari, Muslim)

17. Before sleeping recite this istighfaar thrice:

18. اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

    (Tirmidhi-Vol.2, pg.177)

19. If one sees a frightening dream and one's eyes open, sputter(to make a spitting sound) to the left thrice and recite اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ thrice. Also change one's position to the other side and sleep. (Muslim-Vol.2, chapter of dreams)

* It has been mentioned in the hadith that shaytaan instructs the mouse to drag along the candle which become the means of starting a fire. (Hisne--Haseen together with translation called "FadhlulMubeen")

** It is mentioned in Muslim Sharief that there is one night in the year wherein plague descends. If

this plague has to pass over any open utensil, then a portion of that plague definitely falls into it. (Muslim-Vol.2, pg..171)

FEW SUNNATS OF SOCIAL LIFE

1. To greet with salaam is one of the great Sunnats for a Muslim. Rasulullah (صلى الله عليه وسلم) has laid a lot of emphasis on this. It increases love amongst people. salaam should be made to every Muslim whether one knows him or not (Bukhari). salaam is an Islamic right and to know the person is not a requirement.
2. It has been mentioned in the ahadith of Bukhari and Muslim that once Rasulullah (صلى الله عليه وسلم) passed by a group of children and he made salaam to them, hence we deduce that it is Sunnat to make salaam to children as well.(Muslim-Vol.2, pg. 214)
3. The Sunnat method of making salaam is that one should say verbally اَلسَّلَامُ عَلَيْكُمْ. To make salaam with the wave of the hand, the nod of the head or the indication of the finger or to answer to the salaam in this manner is against the Sunnat. If salaam is being made from far then one should make salaam verbally as well as with the hand. (Mishkaat-Vol.2,pg.399 narrating from Tirmidhi)
4. When meeting a fellow Muslim, then it is Sunnat to shake hands with him after Salaam. Females may shake hands with one another.
(Mishkaat-Vol.2, pg. 401 from Bra'a Ibne A'azib)
5. When joining any gathering, one should sit wherever a place is found. To make others stand up and to sit in their place is Makruh and a sin. (Bukhari, Muslim)
6. When a person comes to meet you move a little even though there is ample place. This is also Sunnat and through it, the one arriving will feel honoured.
(Zaadut-taalibeen-narrating from Baihaqi)
7. If there are three persons together, it is not permissible for two persons from amongst them to engage in any coversation separately without the third person being able to hear. the third person may become suspicious and feel hurt. To hurt the feelings of any Muslim is a great sin. (Muslim-Vol.2, pg. 219)
8. When going to somebody's house one should take permission before entering. (Mishkaat-pg.401)
9. When yawning, it is Sunnat to prevent it as far as possible. (Bukhari). If the mouth cannot be kept closed despite making an effort to do so, then place the back of the left hand over the mouth. While yawning, any sound should not be allowed to emanate as this is forbidden in the hadith. (Bukhar-Vol.2, pg.919, Muslim-Vol.2, pg. 412, 413)

10. When hearing a good name then to regard it as a good omen is Sunnat and to become pleased with this is also Sunnat. to regard anything as a bad omen is strictly prohibited. For instance, when someone sneezes to think that you will not succeed in your work or to regard the cawing of a crow or the sight of a monkey or the hooting of an owl as an indication of an impending calamity is baseless and a result of ignorance and incorrect beliefs. In the same manner to regard someone as a means of bad luck or to regard any day as bad is a very evil act. (Mirqaat-Vol.9, pg. 2, 6. etc)

Acting upon the Sunnat makes a person the beloved of Allah Ta'ala. That is why one should act upon it punctually.

SUNNATS WHEN ONE IS TROUBLED BY THOUGHTS OF KUFR AND SINS

1. It is Sunnat to recite the following dua when experiencing thoughts of kufr and sins:

اٰمَنۡتُ بِاللّٰہِ وَرُسُلِہٖ and اَعُوۡذُ بِاللّٰہِ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ

(Mirqaat-Vol.1, pg. 137)

SUNNAT OF PONDERING

1. Another Sunnat is that one should not ponder about the being of Allah Ta'ala- instead one should ponder over the creation of Allah Ta'ala.

كَمَا فِی الحَدِیۡثِ تَفَکَّرُوۡا فِی خَلۡقِ اللّٰہِ وَلَا تَتَفَكَّرُوۡا
فِی اللّٰہِ فَاِنَّکُمۡ لَمۡ تَقۡدِرُوۡا قَدۡرَہٗ

2. The pondering and reflecting mentioned in the aayat.

كَمَا قَالَ تَعَالٰی شَأنُہٗ وَ یَتَفَكَّرُوۡنَ فِی خَلۡقِ السَّمٰوَاتِ وَالۡاَرۡضِ

Refers to pondering and reflecting over His creation, not over His being.
(Masaail-e-Sulook from Bayaanul Qur'aan)

A FEW IMPORTANT TEACHINGS OF DEEN

Whomsoever has obeyed Rasulullah (صلی اللہ علیہ وسلم) has (in reality) obeyed Allah Ta'ala. (Para-5, Ruku. 8)

1. Rasulullah (صلى الله عليه وسلم) is reported to have said:
   "The one who does not show mercy to our young and does not respect our old, nor does he advise people to do good and prevent them from doing evil is not from amongst us." (Tirmidhi)
2. "Anyone who causes harm to wealth or body or any Muslim brother or decieves him is accursed." (Tirmidhi)
3. "Live in the world like a traveler." (Bukhari Sharief)
4. "A true Muslim is one whom other Muslims are safe from the harm of his tongue and hand." (Bukhari)
5. "The punishment for the disobedience towards parents afflicts one in this world as well."(Mishkaat Sharief)
6. "Appreciate five things before five."
   a. Youth before old age.
   b. Good health before sickness.
   c. Prosperity before poverty.
   d. Free time before becoming pre-occupied.
   e. Life before death.

   (Tirmidhi)

ISTIKHARA

It is narrated from Hazrat Jaabir (رضى الله عنه) that Rasulullah (صلى الله عليه وسلم) used to teach us the dua of istikharah for important matters in the same manner as he used to teach us the Surahs of the Qur'aan.

He (صلى الله عليه وسلم) used to say, "When you intend doing any important work, then read two rakaats nafl salaat and thereafter read this dua." (which is mentioned below) (Bukhari-pg. 944)

Rasulullah (صلى الله عليه وسلم) once remarked to Anas (رضى الله عنه) "O Anas! When you are undecided with regards to any matter, then seek counsel from your Rabb and do this seven times. Thereafter, whatever decision prevails in your heart regard it to be beneficial." (Shaami-Vol.1, pg. 507)

Note: It is not necessary that one sees a dream or hears a voice. Asking another person to make Istikhaarah on one's behalf is not substantiated from any hadith. To make Mashwarah (consultation) with someone else is Sunnat.

It has been mentioned in the hadith that whomsoever makes Mashwarah will never regret and whomsoever makes Istikhaarah will never be unsuccessful.

If one does not get the opportunity to perform Salaatul Istikhaarah and needs to make Istikhaarah urgently, then reciting the dua of Istikhaarah only will suffice. If one has not learnt the dua of Istikhaarah then one should recite this concise dua:

اَللّٰهُمَّ خِرْلِیْ وَاخْتَرْلِیْ

(Shaami-Vol.1)

THE DUA OF ISTIKHAARAH

اَللّٰهُمَّ اِنِّیْٓ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ فَاِنَّكَ تَقْدِرُ وَلَآ اَقْدِرُ
وَتَعْلَمُ وَلَآ اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ. اَللّٰهُمَّ اِنْ كُنْتَ
تَعْلَمُ اَنَّ هٰذَاالْاَمْرَ خَیْرٌلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ
اَمْرِیْ فَاقْدِرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ وَاِنْ
كُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ
وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْلِیَ
الْخَیْرَ حَیْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ

اَنَّ هٰذَاالْاَمْرَ At this point you will bring to mind the matter for which you are making istikharah.

Trans: O Allah, I ask You of good through Your knowledge, and ability through Your power, and beg (Your favor) out of your infinite bounty. For surely You have power, I have none. You know all, I know not. You are the great knower of all the things. O Allah, if in Your knowledge this matter is good for my faith, for my livelihood, and for the consequences of my affairs then ordain it for me and make it easy for me and bless me there in. But, if in Your knowledge this matter is bad for my faith, for my livelihood, and for the consequences of my affairs, then turn it away from me, and turn me away from it and ordain for me the good wherever it be, and cause me to be pleased therewith.

After having recited this dua, adopt that aspect towards which the heart is inclined.

SALAATUL HAAJAAT

It is reported from Hazrat Abdullah bin Abi Aufa (رضی اللہ عنہ) that Rasulullah (صلی اللہ علیہ وسلم) is reported to have said that whomsoever has any need from Allah Ta'ala or any person then he should make wudhu thoroughly. Thereafter he should perform two rakaats of salaah, recite praises on Allah Ta'ala and recite durood sharief. Then he should recite this dua:

لَآ اِلٰہَ اِلَّا اللّٰہُ الْحَلِیْمُ الْکَرِیْمُ سُبْحَانَ اللّٰہِ رَبِّ الْعَرْشِ الْعَظِیْمِ. اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ. اَللّٰھُمَّ اِنِّیْٓ اَسْئَلُکَ مُوْجِبَاتِ رَحْمَتِکَ وَعَزَآئِمَ مَغْفِرَتِکَ وَالْغَنِیْمَۃَ مِنْ کُلِّ بِرٍّ وَّالسَّلَامَۃَ مِنْ کُلِّ اِثْمٍ لَّا تَدَعْ لِیْ ذَنْبًا اِلَّا غَفَرْتَہٗ وَلَا ھَمًّا اِلَّا فَرَّجْتَہٗ وَلَا حَاجَۃً ھِیَ لَکَ رِضًا اِلَّا قَضَیْتَھَا یَآ اَرْحَمَ الرَّاحِمِیْنَ

(Tirmidhi-Vol.1,pg.108 Shaami-Vol.1)

Trans: There is no Deity but Allah, the Most Tolerant, Most Generous.

اَلْحَلِیْمُ الَّذِیْ لَا یُعَجِّلُ بِالْعُقُوْبَۃِ۔ اَلْکَرِیْمُ الَّذِیْ یُعْطِیْ بِدُوْنِ اِسْتِحْقَاقٍ وَّمِنَّۃٍ

"The Tolerant" means one who does not hasten in punishing. "The Generous means one who grants favours despite the recipient not being deserving and worthy of it."

Glory be to Allah the Rabb of the Great throne.All praise is exclusively for Allah, the Rabb of the universe. O Allah, I beg You of that which will guarantee Your Mercy, actions which will make certain Your Forgiveness, a supply of every virtue and freedom from every sin. O Allah, do not leave any sin of mine unpadroned, remove all my worries and fulfill every need of mine which conforms to your pleasure.

Reciting Darood Sharief before and after any dua is a powerful means for the acceptence of that dua. It is reported from Allaamah Shaami that Allaama Abu Ishaaq Ash-Shaatibi has mentioned:

اَلصَّلٰوةُ عَلٰی رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ مُجَابَةٌ عَلَی الْقَطْعِ

Trans: Durood Sharief is definitely accepted by Allah Ta'ala. It is unlikely that Allah, The Most Generous will accept one part of dua and reject the other.

فَاِنَّ الْكَرِيْمَ لَا يَسْتَجِيْبُ بَعْضَ الدُّعَا وَيَرُدُّ بَعْضَهٗ

Allaamah Abu Sulaymaan Duraani says that dua wherein Darood Sharief is recited before and after it is unlikely that Allah Ta'ala will accept the first and last part of the dua and reject the middle portion.

فَاِنَّ اللّٰهَ يَقْبَلُ الصَّلٰوتَيْنِ وَهُوَ اَكْرَمُ مِنْ اَنْ يَّدَعَ مَا بَيْنَهُمَا

(Shaami-Vol.1)

Whenever one is faced with any problem related to this world or the hereafter, be it a bodily affliction or a spiritual one i.e. desire to sin, one should perform two rakaats salaatul haajaat with the relevent duas. Thereafter make dua sincerely and repeatedly every day. Allah Ta'ala will create means of overcoming the problems from the unseen. Whomsoever wishes, should take the favours of assistance and generosity from his Lord.

SOME HABITS AND QUALITIES OF NABI (ﷺ) AND MISCELLANEOUS SUNNATS

1. Sunnat: When Rasulullah (ﷺ) walked, people were never dispersed to make way for him.
2. Sunnat: Nabi (ﷺ) never forbade the doing of any permissible action. If he intended to fulfill any request made to him, he would respond positively otherwise he would remain silent.
3. Sunnat: He never turned his face away from anyone until that person turned away first. If anyone wished to say something secretly, he would put his ear close to that person and would not move away until that person had finished.
4. Sunnat: When bidding farewell to anyone, he used to recite this dua:

اَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ

(Tirmidhi)

5. Sunnat: When he would witness a pleasing sight, he would recite this dua:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ

When faced with an unpleasant situation he used to say: (Ibne Majah-pg.278)

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ

6. Sunnat: When meeting with anyone he used to make Salaam first. (Shamaaile Tirmidhi-pg. 12)
7. Sunnat: When he had to look at anything on his side, he would turn completely towards it. He never looked with side glance as the proud often do. (Khasaail- Commentary of Shamaail)
8. Sunnat: He used to keep his gaze down at all time. Due to excess of modesty he never looked at someone straight in the face. (Khasaail-pg.12)
9. Sunnat: When dealing with people, he was never hard; rather he preferred to be lenient. Nabi (صلى الله عليه وسلم) was extremely compassionate, tolerant and merciful. (Mishkaat-pg.512, Behishti Zewar- Vol.8, pg. 4,5)
10. Sunnat: When walking, he would raise his foot with force, when placing it he slightly inclined forward with humility. He lengthened his stride as though descending from a high place to a low one. (Khasaail- Commentary of Shamaail-pg. 12 , 73)
11. Sunnat: He associated with one and all.(He never thought of himself as more important that the next person.) He would also joke with people. (Behishti Zewar- Vol.8, pg.4)
12. Sunnat: When any poor person or old woman wished to speak to him, he would sit to listen to that person at the side of the road. (Behishti Zewar- Vol.8, pg.4)
13. Sunnat: When reciting Qur'aan Sharief in salaah, a sound would emanate from his chest resembling the sound that is given off when a pot is boiling. This was due to the fear of Allah Ta'ala. (Shamaail - pg.188)
14. Sunnat: He cared a lot for his family, seeing that no one is inconvenienced due to him. Hence if he had to leave the house at night he would get up silently, put on his shoes with out a sound, open the door and leave quietly. In the same manner he would enter silently so that those who are asleep are not disturbed. (Mishkaat-pg.280, Behishti Zewar- Vol.8, pg.4)
15. Sunnat: When walking he kept his gaze to the ground. When walking with a group, he walked behind everyone. When anyone approached, he made salaam first.(Shamaail - pg.12)
16. Sunnat: When meeting the influential person of any community, he should be received with respect.

17. Sunnat: Fix a specific time for Ibaadah, a time for the fulfillment of the rights of the family i.e. joking and communicating with them and a time to rest.
    (Shamaail-e-Tirmidhi- pg.198)
18. Sunnat: Keep yourself always busy in reciting Darood sharief.(Nashrut-teeb,pg.170)
19. Sunnat: Be kind to the neighbors, respect the elders and show mercy to youngsters. (Mishkaat-Vol.2, pg.424, 423)
20. Sunnat: Meet even those relatives with kindness who does not wish to be sociable. (Mishkaat-pg.519)
21. Sunnat: One should be considerate to those who are not so well off.
22. Sunnat: It is sunnat to place the pillow on the right or the left hand side.
    (Shamaail-e-Tirmidhi Ma'a Khasaail-e-Nabawi- pg.76)
23. Sunnat: To joke with one's wife in order to make her happy is also sunnat.
    (Khasaail-Commentary of Shamaail- pg.198)
24. Sunnat: Rasulallah (صلى الله عليه وسلم) used to sit cross legged in the Masjid from after Fajar upto Ishraak. He would sit cross legged in the company of the Sahaaba (رضی اللہ عنہم) as well. (Khasaail-Commentary of Shamaail- pg. 76)
    However, it has been mentioned in the kitaabs that for juniors to sit in Tashahhud position in front of seniors displays more humility. (Shaami-Vol.1)
25. Sunnat: To meet one's Muslim brother with a cheerful face.
    (Tirmidhi-Vol.2, pg.8)
26. Sunnat: To ask the owner of the conveyance to sit in front and not to personally sit in front without his express permission is sunnat.

    اَنْتَ اَحَقُّ بِصَدْرِ دَابَّتِكَ الخ

    (Mishkaat)

تَمَّتْ بِالْخَيْرِ

رَبَّنَا تَقَبَّلْ مِنَّآ اِنَّكَ اَنْتَ السَّمِيْعُ
الْعَلِيْمُ وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ
التَّوَّابُ الرَّحِيْمُ ط

مومن جو فدا نقشِ کفِ پائے نبی ہو
ہو زیرِ قدم آج بھی عالم کا خزینہ
گر سنّتِ نبوی کی کرے پیروی امّت
طوفاں سے نکل جائیگا پھر اس کا سفینہ

عارف باللہ حضرت اقدس مولانا شاہ حکیم محمد اختر صاحب دامت برکاتہم